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to be seen everywhere, at the railway stations, in the shops, in prisons and barracks and all sorts of public buildings.

A further reminder is provided by events in the yearly round marked by the Church Kalendar. This has perhaps a more intimate touch upon the lives of Orthodox people, so many of whom are peasants for whom the festivals of the Church are closely associated with the recurrent seasons in Nature and with agricultural work.

The Orthodox Kalendar is in its framework the same as the Western. That is to say it is built up around the Great Festivals which are common to the whole of Christendom, Easter being the chief of all. But there is no Trinity Sunday, the first Sunday after Whitsuntide is used by the Orthodox for the commemoration of All Saints. Thereafter the Sundays are counted after Whit Sunday. In the course of the year many of the Sundays are given names, e.g., the first Sunday after Easter is known as the Sunday of St. Thomas, and in general the names are derived from the Gospel appointed for the day. The first Sunday in Lent is Orthodox Sunday (see p. 54) when blessings are invoked upon the champions of Orthodoxy and anathemas upon its foes. There is no season of Advent.

Every day is marked as the commemoration of a saint, and sometimes of more than one. Here differences will be found in various parts of the Orthodox world owing to the introduction of the names of local saints, and the differences from the West are remarkable. The Orthodox Kalendar contains the names of most of the Old Testament Prophets and Patriarchs and almost none of the Western saints find a place in it. If it is compared with the English Kalendar it will be found that practically none of the minor saints belong to both Kalendars. An outstanding exception is St. George on April 23, who is highly venerated in the East as the Great Martyr.

The times of fasting prescribed by the Orthodox Church are more frequent than in any part of the West. In addition to Lent, which begins in the East on the Monday after Quinquagesima, and is known as the Great Lent, another fasting period is the first fortnight of August, another is the six weeks before Christmas, and there is still another of varying length

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between the octave of Whit Sunday and June 29, the festival of St. Peter and Paul.

Even outside these periods there are many days upon which the Orthodox faithful are expected to use only abstinence food, including, with a few exceptions, all Wednesdays and Fridays.

Furthermore, fasting itself is a much more rigorous affair among the Orthodox than it is in the West. It involves abstinence from any food of animal origin including fish, milk, eggs and butter. Indeed, the strict observer is left with little but bread, fruit and vegetables.

The extent to which this formidable programme is actually carried out is difficult to estimate. Doubtless like other observances of religion it has less hold upon people than it had, and town dwellers sit more lightly to it than the peasantry. Nevertheless, the Orthodox probably fulfil their obligation in this respect to an extent which would surprise the easy-going Westerner. Many of the devout are strict about it, and those who practise their religion at all will observe at least the first and last few days of the prescribed periods of fasting.

To the Orthodox, religion is very much concerned with this world as well as with the next, and fasting is of importance not only as a discipline of the human will. It expresses also the impact of the spiritual upon the material, the control of the world which is seen, by the power of the unseen world. It plays its part in causing the material to serve spiritual ends, and thus the human will shares in the process of rescuing and restoring the fallen world of Nature.

The clergy are a visible link between the two worlds. The parish priest with his flowing cassock and unshorn hair stands apart. He is and is seen to be distinct from other men. He is a reminder of the unseen spiritual world in which both he and his flock are living even while they live in the day-to-day world of material things, and his ministrations apply the power of the spirit to daily life.

Yet if he stands apart, he does not stand aloof. The parochial clergy throughout the Orthodox East are required to be married men. But they must marry before they are ordained. Once they are ordained marriage is forbidden them.